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# The Masonic Craftsman

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*Admonition*

*Let me do good and never know  
To whom my life a blessing brings,  
E'en as a lighthouse freely flings  
O'er the dark waves a steady glow,  
Guiding the ships which to and fro  
Flit by unseen with their white wings.  
Let me do good and never know  
To whom my life a blessing brings,  
As thirsty travelers come and go  
Where some fresh mossy fountain springs.  
It cools their lips and sweetly sings  
And glides away with heedless flow.  
Let me do good and never know  
To whom my life a blessing brings.*

NEW ENGLAND

**Masonic Craftsman**ALFRED HAMPDEN MOORHOUSE, Editor  
27 Beach Street, Boston 11, Mass. Telephone HA-6-6690

VOL. 44

OCTOBER, 1949

No. 10

**RECISSION THE MOST WORSHIPFUL GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS.** Office of the Secretary, Masonic Temple, Boston.

June 8, 1949.

Dear Brother:

Please be advised that the Grand Lodge of Masons in Massachusetts, at its Quarterly Communication held today, accepted the following report with reference to Negro Freemasonry:

Boston, May 11, 1949.

To the Most Worshipful Grand Master of Masons in Massachusetts:

As requested by you on March ninth, your Committee has reconsidered the subject of Negro Freemasonry. It has given careful and sympathetic attention to the various comments of certain other Grand Lodges relative to its earlier report of November 25, 1946 as approved by the Grand Lodge on March 12, 1947 and has re-examined the original source material on which its earlier report was based, but we believe it will serve no good purpose to reopen the discussion.

Misunderstanding and statements which we feel to be erroneous have produced unfortunate events. The net result is producing disharmony in American Freemasonry whereas unity is what we need more than anything else. Unity and harmony are vastly more important to the Fraternity than debates about Negro Freemasonry.

Therefore, in the interest of Masonic harmony, we recommend that the vote of the Grand Lodge on March 12, 1947 whereby our earlier report was approved should be rescinded.

Fraternally submitted,

Joseph Earl Perry, Chm.	Arthur W. Coolidge
Melvin M. John	Claude L. Allen
Arthur D. Prince	Samuel H. Wragg

After the acceptance of the report the Grand Lodge VOTED:

"That the vote of this Grand Lodge on March 12, 1947 relative to Prince Hall Freemasonry be rescinded."

Attest:

FRANK H. HILTON,  
Grand Secretary.

**PERSONAL RESPONSIBILITY** It is only within the last few generations that the philosophy of the legal relations between man and his fellowman has changed, except in totalitarian countries, to a recognition of *duties* rather than an assertion of *rights*, to declarations of *dependence* instead of declarations of *independence*. Leaders in human thought and action, however diverse their individual plans may be, nevertheless recognize that the success of individuals, the advancement of peoples and, indeed, the salvation of civilizations, depend upon sincere acceptance of the dependence of man upon his fellowman, of states upon sister states, of nations upon their neighbor nations.

Despite this, the "highwayman's spirit" has become pandemic in the great nations of the world. By that is meant not alone that which motivates the criminal, but the determination both by individuals and by some dominant leaders of nations and groups, large and small, to get all they can get for themselves, whenever they can get it, however they can acquire it, and from whomsoever it may come, without consideration for its effects upon their fellowmen.

Even in the days when Declarations of Independence and insistence upon the *rights* of individuals formed the basis upon which civil law was founded, there was a standard of ethics which so governed most of the leaders of men as to salvage the day, and to prevent the disintegration which inevitably comes upon society when selfishness is dominant, morality is brushed aside, and the two great Commandments are forgotten.

Before the ruins left by the Great Fire in Boston in 1872 had cooled, the president of the Freeman's National Bank examined what was left of the building. There still stood its vault, but from a crack in the corner a fine stream of smoke issued into view. This indicated the destruction of all papers and books within. It proved only too true: not a sheet of commercial paper, or record thereof, remained; all were ashes. The bank opened a new office and publicly advertised its loss requesting the merchants of Boston who owed the bank to come in and replace their written obligations. One after another, they responded to the call, after sorrowfully and, sometimes, tearfully admitting that the fire had ruined them and made payment probably impossible. Some time thereafter, an employee brought to the president a complete list of notes receivable which he had copied day by day and kept at home. A checking followed and it was discovered that all but two of the obligations had been voluntarily replaced by the makers, and there was a genuine dispute concerning one of these two. Could there be a greater demonstration of the integrity of the Boston merchants of that day? What would happen under similar circumstances today?

With the socialization of our philosophy there is

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Alfred Hampden Moorhouse, Editor and Publisher.

bound to be a failure in practice unless there is a realization that the laws of economics and of ethics are just as fundamental, just as certain, just as immutable, as the laws of the physical sciences... We readily realize that he who runs counter to economic or to moral laws will equally suffer disaster. There is no more necessary thing in human life today than to inculcate those great and essential principles which are fundamental to the maintenance of civilization and social order.

No education, therefore, is complete or, indeed, sufficient, which does not inspire the student with a sense of personal responsibility so to live that he shall, by act and by word, instill and enforce in the hearts, the minds, the souls, the consciences of men, those eternal verities of human life without which civilization itself will perish:—to worship our common God, to maintain civic and personal morality, to love our neighbors as ourselves, and to govern conduct accordingly.

It is my faith that the "highwayman's spirit" will

not master human life. I believe that the youth who, with courage, are facing their duties to the world, will not fail to recognize their responsibility.

If I were called upon to make a confession of civic faith, I should say—I believe in today, the oldest day the world has ever known, as well as the youngest day to us; in today which is the last unrolling of the great scroll which we are told the angels began when time first was; in today which has in it all there is of human joy, of human sympathy, and of human grief; in today which is you and I, and myriads of others who, though faltering now and then, are doing our best to make of today a good today, thereby laying a firm foundation of a far more beauteous tomorrow.—MELVIN M. JOHNSON, 33°, Sovereign Grand Commander, N.M.J., in his allocution of June 6, 1949.

[THE CRAFTSMAN can think of no more thoughtful and inspiring message to its readers in these days of deplorable dissensions than the above words of one who has served Freemasonry in this country faithfully and with distinction for many years]—AHM.

**WILLIAMSBURG, VA., DESIGN FOR AMERICANS**

*How the restoration of the historic city of Williamsburg to its 18th century appearance is helping to keep Americans "Americans" That the Future may learn from the Past."*

"Did we ever have a king?"

If you were to stop an average American on the street and ask him this question he would very likely give you a skeptical look and say, "Of course not. What's the catch?"

The catch is that we *did* have a king at one time in our history. In fact, Americans lived under a king for a longer period than they have lived under a president! George Washington was inaugurated as the first President in 1789—160 years ago. But before that, from 1607, when the Virginia Colony, the first permanent English colony in America, was established, to 1776, the year the Declaration of Independence was signed—for 169 years—our forefathers here in America were ruled by a king.

For many of us those 169 years before the Declaration of Independence are forgotten years. Somehow, in acquiring our knowledge of American history, we seem to have begun in the middle of the book. Yet those forgotten years continue just about the most fascinating and significant chapters of them all.

We Americans like to think that we are different from any other people on earth. And it is true. No one can deny that we have certain distinctive characteristics which, for good or bad, stamp us as Americans. If we are really to understand ourselves—if we are to discover how we came to acquire those characteristics—it is important that we go back and explore those early years, when the mold for Americans was made.

The colonists who came to Virginia from England during the first half of the 17th Century were a varied

group. Some came as English gentlemen; others were from the middle levels of society; still others eagerly traded years of hard labor as indentured servants for a chance in the new world. Some of the colonists had considerable standing at home. A few, perhaps, had little reason to be proud of their reputations. But *all* had certain qualities in common. The simple fact that they dared to cross the sea and cast their lot in an almost unknown land demonstrated their courage, their initiative, and their impelling urge for adventure.

The terrific problems they encountered when they got here—hostile Indians, disease, starvation, disillusionment—all helped to shape the mold for Americans. Some returned to England. Many succumbed to illness or arrows. Those who stuck it out—and survived—had to learn to adapt themselves to an entirely new set of circumstances. As a result they developed what the Seabees, their modern counterparts, call a "can do" attitude. And out of all the hardships they lived through they earned a militant self-respect which turned into hot indignation whenever they felt their rights were invaded—are probably the most distinguishing characteristics of their descendants.

In thinking about the men who developed our nation, we naturally think of the dramatic figures of the Revolutionary period—the Washingtons, the Jeffersons, the Franklins, the Adamses, the Hamiltons, the Patrick Henrys. We are likely to forget about the men who struggled here before these men were born. We are apt, too, to forget that these great leaders were simply the cream of their generation rising to the top at a historic moment. The qualities which they displayed so vividly must also have characterized in a less spectacular degree countless other less conspicuous Americans of their time—the unnamed laborers, craftsmen, small farmers and tradesmen—and the unremembered

teachers, lawyers, doctors, ministers and planters who composed what might have been called the "white ruffle" class.

The spirit of '76 which we read so much about in our history books was not born all of a sudden. It had been developing in Virginia and in the other colonies for more than six generations before it burst into flame. The men whose destiny it was to lift that torch for the world to see were the sons and grandsons of the men who kindled it and kept it glowing during all those long, forgotten years.

In the decades before the Revolutionary War this unquenchable spirit was almost the sole bond between the citizens of the different colonies. The citizens of one colony might differ with the citizens of their neighboring colonies about many things—they often did and most emphatically!—but almost all of them shared a deep respect for that God-given something we refer to as the dignity of man. It was this, as well as their common passion for self-government, that their later spokesmen had in mind when they declared that all men are created equal.

Out of such metal—tempered for more than a century and a half—the design for Americans was forged. Men and women cast in that mold in succeeding generations have made our nation great. Where shall we look for a better design for the generations upon whom we must rely to keep it great?

As a means of helping to preserve this design for Americans, Mr. John D. Rockefeller, Jr., undertook, over a score of years ago, to re-create as accurately as possible the physical environment of a significant group of the men who originally shaped it, by rebuilding and restoring the most important sections of Williamsburg, Virginia, the town which for nearly a century before the Revolutionary War was the capital of the Virginia Colony.

The Virginia Colony was the oldest, largest, and most populous of England's American colonies. Its first capital was Jamestown, built on a peninsula in the James River. In 1699, the capital was moved a few miles inland to an area called Middle Plantation where the newly founded College of William and Mary already was located, and which was renamed Williamsburg after the reigning king. From then on Williamsburg

shared with Boston, New York, Philadelphia and Charleston in providing the leadership and initiative which resulted in the Declaration of Independence. Just how lively a part Williamsburg played in that great drama is indicated by the fact that it was in this little town that Americans first dared to break with the Mother Country. Before the Declaration of Independence was written, citizens of the Virginia Colony, meeting in Williamsburg, declared their own independence, chose Patrick Henry to be their Governor, and instructed their representatives in Philadelphia to urge the Continental Congress to declare all of the colonies independent.

A few years later, while the Revolutionary War was still in progress, the capital of the new Commonwealth of Virginia was moved to Richmond, where it would be

more convenient for the state's growing population and safer from enemy attacks. Thereafter, Williamsburg, with all of its historic associations, receded gradually into obscurity.

In the succession of decades which followed, time and fires and architectural caprice greatly altered the appearance of the place. Most of its famous buildings vanished. While 90 of the buildings built before 1786 still stood at the time the restoration was undertaken, the lovely lines of many of the important ones were obscured by later additions. Modern business buildings, corrugated iron structures, service stations and a maze of telephone poles served to hide almost every suggestion of the Williamsburg that was when George Washington, Thomas Jefferson, Patrick Henry, John Marshall, George Mason, James Madison and other famous patriots walked its streets.

The restoration of the city to its 18th century appearance began in 1927. In the beginning it was planned to restore or rebuild only buildings which had special historical significance to the nation, but soon it became apparent that the areas around these buildings would have to be altered also if these important structures were to be displayed in a proper setting. Since most of the more historic buildings had occupied sites in widely separated districts, this meant that the major portion of the town would have to be torn down and built up again.

The first step was to acquire the necessary property. This responsibility was assigned to the late Dr. W. A. R. Goodwin, Rector of Bruton Parish Church, the man who conceived the idea of the restoration and won Mr. Rockefeller's interest in it. Then came the removal of as many as possible of the "modern" buildings—those built since the Revolutionary War. While all of this was going on, a staff of research workers was exploring libraries, archives and museums all over the country, and in England and France, to discover the data needed to rebuild, and in some cases to refurnish, with meticulous authenticity the missing 18th century buildings. At the same time, skilled architects and builders were making the detailed studies required to repair and restore the remaining colonial structures, and archaeologists were examining, spadeful by spadeful, the ground upon which the original buildings stood.

On the basis of the tremendous amount of information thus made available, a modern miracle was achieved. Eighteenth century Williamsburg was born again!

In bringing this about, 590 modern buildings—schools, churches, banks, stores, theatres, hotels, residences and similar structures—were torn down; 19 others were moved to new locations outside the restoration area. Eighty-four of the 90 major and minor structures which survived from the 18th century were painstakingly restored to their original appearance; 231 long-forgotten colonial buildings were rebuilt. And more than 50 of the beautiful gardens which once graced the colonial capital were made to bloom again with the same types of flowers and shrubs that grew in Williamsburg two centuries ago. The resulting effect is as if a motion

picture of Virginia history, from Jamestown to the present, had been run backward until the film came slowly to a stop somewhere in the 1700's.

The restored Williamsburg was formally opened to the public in 1934, the year the late President Roosevelt dedicated the city's main thoroughfare, Duke of Gloucester Street, which he described as "the most historic avenue in all America." Although 20 years, and more than \$20,000,000, have been spent on the undertaking the work is not yet finished. A hundred or more building projects remain to be undertaken before the restoration can be said to have been completed.

Among the structures restored is the Wren Building at the College of William and Mary, the cornerstone of which was laid in 1695. This building, which had been greatly altered through the years, was planned by the famous English architect, Sir Christopher Wren, who designed St. Paul's Cathedral in London. Restored again to its early appearance, it stands today as the oldest college building in the United States.

The most important building in restored Williamsburg is the historic Capitol, rebuilt on the foundations of the building in which George Washington served for upwards of 20 years as a member of the House of Burgesses and Patrick Henry shouted defiant words which have echoed down the years. The Capitol, begun in 1701, was destroyed in 1747 and rebuilt a few years later according to somewhat altered plans. After the seat of the government was moved to Richmond, the famous building gradually fell into decay. What remained of it burned in 1832. In 1934, it was rebuilt according to the original design and it now appears just as it did when first erected, nearly two and one-half centuries ago.

The most imposing of the buildings rebuilt as part of the restoration project is the Palace of the Royal Governors, the elegant home of the King's representative in the Virginia Colony. This magnificent building, which was started in 1706, burned during the Revolutionary period while in use as a hospital for American troops. In its lovely gardens, under a stately weeping willow tree, are buried some of America's earliest "unknown soldiers"—156 Revolutionary War soldiers, identified as such by the buttons on their uniforms, whose unmarked graves were discovered in the course of archaeological investigations of the Palace grounds.

Among the other important buildings which have been rebuilt or restored are: Bruton Parish Church, which was begun in 1711; Raleigh Tavern, center of political, social, and commercial activities in 18th century Williamsburg; the Publick Gaol, a stout prison which once housed Blackbeard's pirates, debtors, and assorted criminals from all parts of the colony; the George Wythe House, home of Thomas Jefferson's law teacher; the Ludwell-Paradise House, one of the more notable residences in Williamsburg during the colonial period; and the Powder Magazine, which was ordered built in 1714, with money derived from taxes on slaves and liquors, to house the King's arms and ammunition, and which is now owned by the Association for the Preservation of Virginia Antiquities.

All of the buildings named are open to the public. Those owned by Colonial Williamsburg are classified as "exhibition buildings," and to enter them an admission fee is charged. Visitors to the exhibition buildings are welcomed by charming hostesses, in colorful colonial dresses, who tell them the story of the buildings, conduct them through the various rooms, point out the interesting details of the architecture and furnishings, and call attention to the infinite care taken in restoring the buildings authentically. At the Publick Gaol, "colonial" gaolers show the prison cells to visitors and permit them to test the type of pillory and stocks which were tested so unwillingly by guests of gaolers two centuries ago.

Just outside the restored area a modern business section, in harmonizing architecture, has been constructed. Two hotels, the Williamsburg Inn and Williamsburg Lodge, also have been built outside the restored area for the accommodation of visitors.

Colonial Williamsburg is the name given to the Williamsburg restoration. Since it was formally opened to the public, upwards of 5,000,000 persons, from every state and 50 different countries, have visited the restored city.

Although Colonial Williamsburg has been financed through the generosity of Mr. John D. Rockefeller, Jr., it is in no sense privately owned. It is owned and operated by Colonial Williamsburg, Incorporated, a non-profit educational corporation established for this purpose. The commercial activities associated with the project are managed by a business corporation, Williamsburg Restoration, Incorporated. All of the stock in the business corporation is owned by the educational corporation, and a large part of the income needed to operate Colonial Williamsburg is provided from this source.

All net profits from exhibition buildings, rentals, hotel operations or from whatever source they may be derived, are used exclusively to maintain and develop Colonial Williamsburg and to carry forward its educational program. The organization which has been built up to operate the undertaking consists, in normal times, of nearly 800 employees. The operations of Colonial Williamsburg involve an annual expenditure of approximately \$2,000,000, exclusive of the substantial sums required for capital outlays.

The location of Williamsburg in the center of an important military area presented Colonial Williamsburg with unique opportunities to be of patriotic service during the war. Now that the war is over the officials of Colonial Williamsburg are looking over the horizon into the postwar years with renewed enthusiasm. The experience they have had with the hundreds of thousands of servicemen who have visited Williamsburg has opened their eyes more widely than ever to the contribution Colonial Williamsburg can make to America in the years that lie ahead. They are making their plans accordingly.

First of all, they expect to go forward with the program of architectural restorations which was interrupted by the war. It will require at least another ten years

to finish this building program. One of the most interesting projects now on the architects' drawing boards is the reconstruction of America's first theatre on the site on which it was originally built about 1716. In this playhouse will be presented revivals of plays and entertainments such as delighted the Royal Governors and their Councilors two centuries ago. The site of the theatre was given to Colonial Williamsburg by Mr. George P. Coleman in memory of his parents, Mrs. Cynthia Beverly Tucker Coleman and Charles Washington Coleman. Gifts such as this, including rare portraits, 18th century furnishings, historical books and manuscripts, and priceless records are being entrusted to Colonial Williamsburg in increasing numbers by public-spirited owners who wish to insure their preservation for future generations.

Another postwar project is the rebuilding of the King's Arms Tavern on Duke of Gloucester Street, across from the famous Raleigh Tavern. When completed, this authentic tavern will be opened for public patronage as nearly as possible as it was during the Revolutionary period.

Throughout the restored area are scattered a number of colonial business enterprises—a barber and a peruke maker, a cabinetmaker, a pewterer, a blacksmith, a shoemaker and a weaver. Most of these interesting projects were closed temporarily during the war but as soon as practicable they are being reopened and additional exhibition units in which various other colonial crafts will be illustrated are to be established. Craftsmen in authentic colonial dress will demonstrate how Americans in the 1700's made silverware, glassware, pottery, hardware, candles, and similar things by hand.

at a time when fine craftsmanship was universally acclaimed and skilled craftsmen looked upon their calling as a hard-earned badge of distinction. It is expected that some day Williamsburg will be known the world over for its craft exhibits. When that time comes, school children, teachers, writers, and other visitors will be able to learn more about colonial crafts by spending a week in the restored city than they could through years of reading about them.

It is planned also to make exhibition buildings out of some of the smaller restored homes, in order to show how early Americans in modest circumstances lived.

Restored Williamsburg seems destined to become a great laboratory through which the life and thought and social customs of the 18th century will be interpreted to present and future generations. The officials of Colonial Williamsburg are coming increasingly to recognize the need of Americans for a fresh understanding of their country's early history, for a background of information that will enhance their appreciation of the significance of those years before the Revolutionary War—those 169 forgotten years. They feel that visitors to Williamsburg will get much more out of their visits if they can be helped to recall why the colonists came to Jamestown in 1607—a dozen or so years before the Mayflower sailed; how they set up the first legislative assembly in America there in 1619; what life was like during those early trying years; what part the people

of Williamsburg played in bringing about the Declaration of Independence; and how the history of the Virginia Colony fits into the larger picture of the history of all of the 13 colonies.

As a means of developing a broader knowledge of such subjects, Colonial Williamsburg recently joined forces with the College of William and Mary in establishing the Institute of Early American History and Culture, which is to be housed in the Wren Building. This new organization is governed by a council composed of distinguished historians or librarians at Harvard, Yale, Princeton, Cornell, Brown, the University of Virginia, the University of Michigan, the Huntington Library in Chicago, together with the Editor of *The Richmond Times-Dispatch*, the Editor of *The Richmond News Leader* and the President of the College of William and Mary.

Studies are being made to determine whether it may not be practical eventually to eliminate automobiles from the restored area and to utilize only 18th century modes of transportation. Such a development, while involving many problems, not only would do away with a conspicuous anachronism about which so many visitors complain but also would provide an unique opportunity for present day Americans to see and use 18th century horse-drawn coaches, carriages, and carts. The restoration of 18th century modes of transportation would bring a great measure of relief to the town's permanent residents who, in busy tourist seasons, have difficulty in approaching their homes because of the unbroken barricade of automobiles parked bumper to bumper the full lengths of the streets.

The postwar program at Colonial Williamsburg includes plans for encouraging many of America's naturalized citizens to visit the restored city. How better could such citizens acquire a background of the early history of their adopted country! The doors of Williamsburg also are to be opened wide to visitors from other countries. Already this historic spot has become a national shrine for Americans. It is hoped that it may serve more and more to help visitors from all of the United Nations to have a better understanding of the United States.

The people of the United States face a postwar era of appalling perplexities. Men cast in the mold of the Americans who built a great nation have been tested in a great war—and have stood the test. Now they are about to be tested to determine whether they can build a great peace—a lasting peace—for all the world. People of other nations have been amazed at the war miracles we Americans have performed. Now they look to us for an even greater miracle!

It is not surprising that these people should place such faith in us, for the population of the United States is made up of representatives from every country on earth. In our generation the metal poured into the time-tested mold for Americans comes from a melting pot filled with ore from all parts of the world—men and women whose fathers and grandfathers have been drawn here by a burning desire for peace—and liberty—and a chance to count for something as individuals.

It is only natural, therefore, that the people of other nations whose hearts today are overflowing with similar hopes should look to Americans to lead the world in these directions.

All of us share this sober responsibility—not just our leaders—for it is the common people as well as the uncommon people who determine the character of a nation. Not all of us can be the Washingtons, the Jeffersons, or the Benjamin Franklins of our generation but, by our influence in our own communities, all of us can help to create the kind of a national environment from which such leaders spring.

The 18th century Americans who built our nation from the ground up faced problems as alarming as any we shall face. They looked within themselves for their strength. Each felt a sense of personal responsibility for the welfare of his country. Each was willing to carry his share of the load. Together, with little precedent

to guide them, they solved their problems the hard way and in doing so provided the generations to come after them with a legacy of tested ideals and proven principles.

How proud these forefathers of ours would be of their America today. And what great things they would expect of us!

These men mixed spunk with self-respect in defending their rights. Not even a king could push them around! But they respected the rights of others with equal determination. However much they might differ with people in the other colonies about methods, they stood ready to fight side by side with them in defense of principles. And when the time came to reshape their world they put aside their disagreements and united with their neighbors to do the job as it should be done. They endowed us, their descendants, with traits which will serve us well tomorrow.

## PALESTINE — JEW AND ARAB

By DR. IRA B. HOWELL, Morristown, Tenn.

The eyes of the world have been focused on the old problem—Jew and the Arab—in Palestine. "For mine is the land." Thus we found nearly a whole world, the British, the Americans, the Jews, the Arabs and others, and sympathizers of each in most of the countries, in a hot contest over the land of the Bible. The prophet Zechariah had forewarned that Satanic forces would struggle over the possession of the Holy Land. "Is this not a brand plucked out of the fire?" said he, and then continued, "Jehovah rebuke thee, Oh Satan, yea, may Jehovah rebuke thee who hath chosen Jerusalem." Here may be one of the reasons why Palestine has become a world problem.

"For mine is the land." It must be understood that Palestine has not been termed the Holy Land for naught. It is a Holy Land. The eyes of Jehovah God are always upon it." (Deut. XI:12) It is called "the habitation of Jehovah." The country never actually belonged to any nation or people. "For mine is the land," was the indisputable declaration of God in Leviticus XXV:23. In the same verse the Creator likewise warned not only that "the land shall not be sold in perpetuity," but also that the people of Israel were "strangers and settlers" with Him in Palestine.

The implication of all this is obvious. In view of these facts, Palestine, unlike any other country, can and must be approached in one way only—the Biblical way. Surely, no headway shall ever be made by Jew, Arab or others until the right approach is taken. History has often shown that whenever the inhabitants of Palestine transgressed the laws of the Bible, the land quickly vomited them out. The country simply cannot contain transgressors. The theme dealing with the execution of righteousness and justice was the perpetual warning of the prophet. Today, too, the same theme must serve as a warning to all the inhabitants of the Holy Land. Not until they all recognize,

accept and observe the Biblical laws outlined for the people and the land can there be true and lasting peace.

Palestine, about the size of New Hampshire, has been a focus of the world's empires, of world geography, and of world history. There cross the routes of the mightiest conquerors and the pipe lines from some of the rich oil fields; there have centered the noblest aspirations of many nations through many generations.

This little, half-arid land (I have been there at one time) at the beginning of history was sought by nomad tribes from the deserts that half rimmed it round. There gathered the Edomites and Ammonites and Jebusites, seeking milk and honey. Came the Jews, bringing freedom, also subjugation. They erected a temple, established Zion high upon one of Judea's ridges, and sought righteousness that would roll down as waters, sought purity of heart and service for the people. Philistines fought Jews; some Jews fought one another; Egyptians, Assyrians, Persians swept over the land, razing cities, smashing temples, leveling Zion, taking nations captive.

Greece planted its culture there in new cities erected amid ancient ruins. World-conquering Rome stationed its legions beside Jerusalem's walls. Then came continent-subduing Arabs shouting the battle cries of Islam and planted Mohammed's banners upon Judea's heights. There the Arabs remained for 1300 years.

The returning Jews, by their vast and well-directed toil, have now made parts of Palestine blossom as they never blossomed before. The need the Jews feel for a land of refuge and settlement is greater than for centuries. Their need and their traditions turn the eyes of the Jews of the whole world toward Mount Zion. But their efforts to return clash with many vital interests.

Rarely has Palestine had a tranquil decade, never

a tranquil century. Yet, in that very vortex of oppression rose the firmest faith in right and the clearest vision of the road to peace. The word *Jerusalem* means "place of peace"—"the land of behest." Certainly, the city has lived up to its name but seldom in all the thousands of years of its history.

What is the matter with man that his noblest dreams send him to his most ignoble wrongdoings? Here, in the city of the old yellow walls, in Jerusalem the Golden, are concentrated the highest reaches of human vision of three great groups of humanity. Here, the Jews had three great temples, and King David and King Solomon reigned in their glory. So it is holy ground to the Jews. Here, Mohammed performed great works, so it is holy ground to the Arabs. Here, our Lord and Saviour, Jesus Christ, drove the money changers from the temple, was tried and condemned to death of the Sanhedrin of the Jews, suffered scourging under Pilate, and crucifixion on Calvary. So it is a very holy place to all Christians.

Yet, the Jews and the Arabs quarrel and fight among themselves. Why is that? Why, since religion is to bring man closer to God, who is good and kind, and whose Son died for all humanity? Is not this very religious place called Jerusalem, "place of peace," a shire of peace and good will? There is only one answer. Palestine of today. To Jews and Christians alike, Palestine is the Holy Land. The prophet Zechariah once called it by this name (Zech. II: 12). Ezekiel speaks of it as the Glory of All Lands (Eze. XX: 6, 15). Yet, the country is insignificantly small, from Dan to Beersheba being scarcely more than 150 miles.

According to the blueprint of God—the Bible, allegedly believed in by Jew, Christian and others, Palestine was given as an everlasting possession to Abraham's

## A CITY MASON'S VISIT TO A COUNTRY LODGE

(An Idealistic Incident)

"Where were you last evening, Teddy?"

"Went down to the country."

"Well, you missed the meeting of your life. The Grand Master was here, we had an orchestra, the lodge room was beautifully decorated with palms and cut flowers and the banquet that followed was a peach. You surely missed it, Teddy."

"I attended a meeting of a country lodge that night."

"Wouldn't some of those country Masons open their eyes if they could see a blow-out like the one we had last night?"

"Yes, I guess they would, but they made me open my eyes at their meeting all right."

"I guess I will have to tell you about that country lodge meeting:

"In the first place, it was held in the village school house, a two-story brick building, erected by this Masonic lodge and given rent free to the county for school purposes, all except the large hall on the second floor.

posterity through Isaac Jacob—Israel. (Jacob, son of Sarah, surname was Israel, which means God rules), in other words, to the children of Israel. Proof of this we find in Genesis XXVIII, where we hear Jehovah speaking to Jacob, the father of the twelve tribes of Israel: "I am Jehovah, the God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." God previously expressed this same promise in the passage: "But My covenant will I establish with Isaac," which follows the words: "And as for Ishmael (son of Hagar, Abraham's bond-maid) I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." It is quite evident, then, according to the Bible, that the Arabs were likewise blessed and allotted ample territory wherein to live and expand. The Covenant, though, was established about Palestine only, with Isaac and his seed. The Arabs were given Arabia and adjacent lands, while the children of Jacob, who was surnamed Israel, were allotted the Holy Land and other places.

The Arabs were excluded from the Biblical terrain of Palestine, which was from "the Red Sea even unto the Sea of the Philistines," and from the "desert" unto the "river" (Exod. XXIII: 31). The "desert" to "Paran" (Deu. I:19) as the southern boundary, and the "river," the Euphrates (Gen. II:14), as the northern border. The fact that Palestine was apportioned to all the tribes of Israel as an everlasting possession is emphasized over and over again throughout the Scriptures. Ezekiel, in chapter XLVIII, verse 19, prophesied that the future capital of Palestine would be Jerusalem. All historians link Israel (meaning God rules) and the Jews with Palestine.

"At 6 o'clock the lodge was opened and although the Master wore a slouch hat, and although there was not a dress suit in the room and although the Senior Warden (who was a farmer) had his favorite fox hound sitting solemnly beside his chair; I have never seen a more beautiful opening ceremony or a better rendered degree. It was the third and when the one candidate had finished the degree and had listened to the lecture I thought the work was over. But I was mistaken. The Master finished all the work in the ritual and then added something like this:

were full of farmers in their Sunday clothes, each one whittling a stick and talking Masonry.

"At noon the real function of the day came in the shape of a dinner served by the wives of the Masons in the lodge room. I expected a luncheon, but I found a feast instead! Whole hams, whole turkeys with the stuffing sticking out and running over the plate, armsful of celery, gallons and gallons of gravy, and right in front of me was a whole roasted pig with an apple in its mouth, and do you know, that pig really looked like he was glad he had died to grace so noble a feast.

"Honestly, the tables had to stand cross-legged to keep from falling down with their load, and when we got up like a little child gathered up over a pint of buttons from under the table. Every night when I go to sleep I see that pig on that plate and a nice fat old lady that kept handing me glasses of boiled custard at that feed.

"Well, I won't make you hungry telling you about it. Enough to say that we ate and talked until 4 o'clock in the afternoon and I never had such a time in my life. They made me make a speech and I told all the stories I had heard in the theatres this winter till the Master said I ought to travel with a show.

"Then the women cleared up the place while we men went out and sat on the fence and smoked like furnaces.

"At 6 o'clock the lodge was opened and although the Master wore a slouch hat, and although there was not a dress suit in the room and although the Senior Warden (who was a farmer) had his favorite fox hound sitting solemnly beside his chair; I have never seen a more beautiful opening ceremony or a better rendered degree. It was the third and when the one candidate had finished the degree and had listened to the lecture I thought the work was over. But I was mistaken. The Master finished all the work in the ritual and then added something like this:

"Jim, you now are a Mason. I fear that it will be many years before you know what that means. There is not a man in this room, Jim, that hasn't watched you grow up from a little shaver in a calico dress to manhood. There is not a man in this room who did not watch you all through school, and although you have thought all through life that you had no father, I want to tell you now that you had a hundred."

"Your father belonged to this lodge, Jim—was Master of it, and although you can hardly remember him, every man in this room followed him to his grave and every one of us know that his life was as spotless and square as a man's life can be and, Jim, while we don't know much about heaven our innermost souls cry out the truthfulness of the life to come, and we know that somewhere in that great beyond your father

is looking down on you and me this minute and is glad, and will watch your career as a man and a Mason with renewed confidence and hope. He and we will watch you from now on, Jim.

"He knew when you got into the habit of playing ten-cent limit with the gang down at the hotel and it hurt him and it hurt us.

"All your future life, Jim, try to remember that he is looking down at you, and when there comes up to you a question of right and wrong to decide, try to think what he would like to have you do, and remember you have the honor of this old lodge to sustain now—the lodge that your father loved and was the Master of. Of course you are a man now, Jim, but when you were a boy, a very little boy, your daddy used to take you in his arms and pray God that He would guide you in the path that you have started in tonight and partly for daddy's sake, partly for God's sake, partly for the sake of the honor of this old lodge, but mostly for your own sake. Jim, I beg of you never to take a step that will make us regret what we have done tonight."

"Jim was in tears and I will admit that I was sniffing some myself when the old man got through. Somehow I had forgotten that he did not have on a Tuxedo suit, somehow the fact that he had on a slouch hat instead of a plug, slipped out of my mind, and all that I remember and realize was that he was a true Mason.

"And now, my brethren,  
What came you here to do?  
When you joined our mystic circle,  
Had you a purpose in your heart  
To be of service to your fellow man,  
And perform your allotted part?  
Or came you out of curiosity  
Or motives personal in view?  
Tell me, brother of the square,  
What came you here to do?  
Have you failed to grasp the meaning  
Of the symbols of our chart?  
Have you learned to subdue your passions  
And make improvements in your art?  
Do you always, always uphold the trusts  
On which we firmly stand,  
Teaching the Fatherhood of God  
And the Brotherhood of Man?  
Have you been willing to aid the brother  
When life surges were fierce and wild?  
Have you offered cheer and comfort  
To the Mason's widow, wife and child?  
If you have done so, my brother,  
You are a Mason good and true.  
And can give a correct answer  
What came you here to do?"

—The Masonic News.



**SERVICE**

John Catlett Vance, 33°, Junior Grand Steward of the Grand Lodge of North Carolina and Past Master of Mount Hermon Lodge No. 118, A.F. & A.M., Asheville, North Carolina, has conducted 100 Masonic funerals. This service of love and devotion to the duties of the Craft began in March, 1922, when he conducted the funeral of Sam Hinton, of the Southern Railway.

Time, weather or distance was not allowed to interfere with this sacred duty. Calls from brethren were answered from Glen Alpine, Rutherfordton, Waynesville, Marshall, Swiss, Black Mountain, Dillsboro, Swannanoa, and Avery's Creek, North Carolina, and Spartanburg, South Carolina.

**HALF A MILLION TO HOSPITAL**

Tom B. Owens of Fort Worth, Texas, bequeathed more than a half million dollars to the Texas Scottish Rite Hospital for Crippled Children at Dallas. An oil and cotton businessman, Mr. Owens directed that the hospital receive half of his estate upon the death of his daughter, Mrs. Henry Buchanan, who died on May 2, 1949.

**ESTATE TO CHILDREN'S HOSPITAL**

Mr. and Mrs. Fred Cole of Santa Barbara, California, have presented a 52-acre estate to the Ancient Egyptian Order of Sciots for a convalescent hospital for underprivileged and undernourished children, aged two to fourteen, regardless of race, color or creed. The property, with all improvements, will make it possible for the Sciots to expand their program to help needy children regain their health. The new home will be known as the Scots' Sunshine Harbor for Children.

Sciots, since 1925, have been quietly assisting thousands of children in this manner. They now have four convalescent homes in California, which are supported through the Sciots Foundation Fund. This is maintained by gifts, bequests and sums from the yearly dues of members of the Sciots.

**SIX MEMBERS SAME FAMILY**

Recently, six members of the same family received the Master Mason Degree

in Tiffin (Ohio) Lodge No. 77, F. & A.M. They are Arthur L. Hossler, Jr., and Harold K. Hossler, sons of Arthur L. Hossler, Sr., and his stepsons, James R., Charles E., Kenneth L., and Richard A. Focht. Another son, Marion J. Hossler is already a member of the Lodge. The father presented each of them a Masonic lapel button. An interesting sidelight was that Raymond D. Focht, father of the four Focht brothers, and his father, James D. Focht, were introduced, making it a three-generation affair.

**KNIGHTS TEMPLAR OF N. Y. AREA**

The Knights Templar of the New York metropolitan area held their twenty-second annual service in the Protestant Episcopal Cathedral of St. John the Divine of that city.

The Knights wore black uniforms, black chapeaux with white plumes, and white baltics. They assembled on the Cathedral grounds. A forty-piece band from Kismet Shrine Temple of Brooklyn marched with them. The band was attired in red fezzes, red jackets, yellow blouses and socks, and green pants.

Prior to entering the Cathedral, the Knights paraded south on Amsterdam Avenue to 106th Street, west to Broadway, north to 112th Street and then east to the Cathedral. Sir Knight Earl L. Eaton, Eminent Grand Generalissimo of the Grand Commandery of Knights Templar, State of New York, acted as Grand Marshal.

During the singing of the Apostles' Creed, the knights stood with their swords drawn from their sheaths, symbolizing their defense of the Christian religion. The standards and colors were passed before the main high altar.

The sermon was preached by Rev. Dr. Charles D. Broughton, rector of the Protestant Episcopal Church of the Ascension, Buffalo, N. Y.

**SOUTHAMPTON, ENGLAND**

The Lodge of Peace and Harmony No. 359 of the English Constitution at Southampton, England, is the oldest lodge

in that city, dating back to 1819. It has had its ups and downs like all Masonic bodies, or practically all, at least. This lodge has its headquarters in the Ma-

The first Freemasons' Hall to occupy this spot was erected in 1775; that is, when the foundation stone was laid, and the next year the Hall was dedicated by Lord Petre.

The Grand Lodge Library and Museum is one of the most interesting in the world. There are items in it that are priceless, not only intrinsically, but historically. It is kept open daily from 10 to 4 p.m., except Sundays, holidays, and Saturday afternoons.

**SHANGHAI, CHINA**

News from Shanghai, China, under date of April 29, 1949, stated that, although the national capital at Nanking had already been taken over by the Communists and the change-over of the Shanghai local government was imminent, the various Masonic Lodges were still holding meetings. The Scottish Rite Bodies had scheduled a stated meeting for May 16th and special meeting for May 25th for the conferring of the Thirty-second Degree, which would be held unless further changes in the local conditions disallowed it.

Members of the Shanghai Scottish Rite Bodies in the United States are informed that they may pay their dues direct to the National City Bank of New York, City Bank Farmers Branch, Williams Street, New York City, for credit to the account of the Shanghai Bodies in the name of the "A. A. Scottish Rite (Shanghai) 8409." At the same time they should so advise the Secretary of the Shanghai Bodies. Upon receipt of the bank notice, receipt and dues card will be mailed to members from Shanghai. The present Secretary is Alfred S. Lee, 32°, Masonic Temple, 178 Tihwa Road South, Shanghai 18, China.

In the event of communication being cut off between Shanghai and the United States, dues may be sent direct to the Supreme Council, 33°, Southern Jurisdiction, U.S.A., 1735 Sixteenth St., N.W., Washington 9, D. C., and receipts will be issued on behalf of the Shanghai Scottish Rite Bodies.

**CARDINAL'S STATEMENT REFUTED**

The following appeared in the *Masonic World of California*: "Under the date line, Vatican City, March 23, the *San Francisco Chronicle* quotes Eugene Cardinal Tisserant as follows:

"He said, 'the Church condemns Communism as it does Masonry and other societies opposing the Church and legitimate authorities.'

**ENGLISH MASONIC NOTES**

The 161st Annual Festival of the Royal Masonic Institution for Girls, held on May 11, 1949, in London, was an event of much satisfaction. The amount raised was a total of £145,090, or about \$600,000 in our money. A feature of the occasion was the contribution by the Province of Cumberland and Westmoreland, the head of which The Reverend Canon Stanley P. L. Curwen, was the chairman of the Festival. This Province of fifty Lodges, six of which have just recently been instituted, contributed over £50,116, or more than one-third of the total. This is well over an average of 1,000 pounds to each Lodge.

Among the new Lodges which have been recently warranted in London is the Lodge of Mercy, No. 6821. It is sponsored by Beneficentia Lodge No. 5308, and has adopted for its badge a likeness of St. Martin of Tours astride his horse, in the act of sharing half of his cloak with a wayside beggar. Martin was born of heathen parents in Hungary near the year 316. He received some of his formal learning in a catechetical school at Pavia and later in a Christian Church. Prior to his second schooling he was forced by his father to take up arms at the age of sixteen, during which period he escaped and received education in a Christian Church. Having become a model of all virtue, the legend of having shared half his cloak at the gates of Ambianum, now Amiens, had its beginning. The apparition he is said to have seen on the following night was the Christ, wearing the half of the coat St. Martin had given Him. Soon after the vision he is said to have experienced, or about 337, he was baptised as a Christian.

Apropos the mention of the "Four Freedoms" by the *Masonic World*, it may be added that the government of Italy, which is controlled by the Roman Catholic Church State, makes a mockery of them. It does this despite Article Fifteen in our treaty of peace with Italy, which is as follows:

"Italy shall take all measures necessary to secure to all persons under Italian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinion and of public meeting."

Only recently David Lajolo, editor of a Milan newspaper, was sentenced to eight months for writing an article offensive to the Pope. The article gave a sarcastic account of the wedding, last January, of Tyrone Power and Linda Christian. The former was a divorcee and Lajolo asked the Pope why he opposes divorce so much and then blesses and approves the marriage of Tyrone and Linda?

The sentence was suspended on the promise that Lajolo write no more articles offensive to the pontiff.

Another bit of mockery appeared in the printing of allied military currency used in Italy. One side of the currency is printed in indelible ink and the other side in ink that fades out quickly. The latter contains the "Four Freedoms" spelled out: Freedom of Speech, Freedom of Religion, Freedom from Want, and Freedom from Fear.

The Duke of Devonshire, who accepted the position of Grand Master of the United Grand Lodge of England, is a member of the family which has served Masonry for 133 years. He is now only 54 years old and, having a son who succeeded him as ruler of the Masonic Province of Devonshire, the Craft may, with

much interest and profit, look forward to many years of service from that outstanding English family.

The Earl of Derby was among the appointments to office in Grand Lodge at its Convocation on April 27, 1949. He was invested as Senior Grand Warden of the year. He is of a family which has a long and most creditable history in the service of the Craft. His father and illustrious grandfather, whom he succeeded in the earldom, served in the office of Junior Grand Warden. They, too, served as Grand Masters of the Provincial Grand Lodges of which they were members.

Sir George Aylwen, the Right Hon. the Lord Mayor of London, was appointed to the position of Junior Grand Warden for the year. This is the third instance of the kind in 50 years. The other two were, respectively, the late Sir Kynaston Studd, Bt., in 1929, and Sir Frank Newson-Smith, Bt., in 1944, both served as Senior Wardens.

The Right Reverend Walter Hubert Baddeley, D.S.O., M.C., was appointed second Grand Chaplain. Since 1946, he has been Bishop Suffragan of Whitby, attached to the Archdiocese of York, and previously, since 1932, Bishop of Melanesia, one of the Sees attached to the Province of New Zealand.

#### ESTATE TO CONSISTORY

The Supreme Court of the State of Washington ruled that the residue of the estate of the late Edna J. Quick should go to the Seattle Consistory of the Scottish Rite of Freemasonry of the Southern Jurisdiction. Mrs. Quick's will bequeathed \$5,000 to her sister; \$50,000 in trust to the Children's Orthopedic Hospital of Seattle; \$30,000 in trust to the Masonic Home at Puyallup (now at Zenith), for the support and maintenance of its patients; \$25,000 in trust to the University of Washington, as an endowment for the establishment of a chair in the Department of Pharmacy; \$5,000 in trust to the Seattle Day Nursery.

#### WHITNEY CITED

Lt. Colonel and Illustrious Clarence Eugene Whitney, 33°, Commander in Chief of the New Hampshire Consistory of the Supreme Council, 33°, A.A.S.R., of the Northern Jurisdiction, U.S.A., at Nashua, New Hampshire, was honored by the British Government at its Embassy in Washington, D.C. on May 2, 1949.

The occasion was the awarding to him of the decoration of Honorary Officer of the Military Division of the Most Excellent Order of the British Empire. The

citation to Colonel Whitney of the U.S.A. was given in the name of King George VI by the British Ambassador, Sir Oliver Franks.

While attached to the Supreme Headquarters of the AEF in 1944, Colonel Whitney contributed much of his wide knowledge of the American banking system to the fiscal matters of both the United States and British Armed Forces, and his additional experience gained from army accounting while he was in the North African campaign. The citation read, in part, he "safeguarded the interests of the British Government no less assiduously than those of his own country."

#### CATHOLICS IN FREEMASONRY

It may come as a surprise to many that the English Craft should have numbered among its Grand Masters at least a notable instance of one who was a staunch member of the Roman Catholic Church and who yet was prominent in his activities in the cause of Masonry and whose name is linked with important events in history.

Such was Lord Petre who presided over the destinies of Grand Lodge for the five years, 1772-1776, on the 23rd May, of

been unleashed in 1738, and again in 1751, affords conclusive proof that in England towards the close of the eighteenth century, the two bulls issued by Roman Pontiffs against the Freemasons had been devoid of any practical result."

Lord Petre was present at, and presided over, many meetings of the craft after the termination of his tenure of office and his last attendance appears to have been in November, 1791, when, through the acting Grand Master, Lord Rawdon, was present, he took the chair as Past Grand Master. He died 3rd July, 1807, and it was ascertained, after his passing, that he had expended annually £5,000 in charitable benefactions.

The record of another Catholic Grand Master is that of an earlier predecessor of Lord Petre, who functioned during the first two decades of the original Grand Lodge. We refer to Viscount Montague (designated in the records of Grand Lodge, as Anthony Brown, Viscount Montacute) and who should not be confused with the Duke of Montagu, spelt without the "e" who in 1721 served as Grand Master, 11 years earlier, and was the first noble Grand Master in our craft's history.

There is a report given in the press of those days of the Great Feast, held at Merchant Taylor's Hall, in Threadneedle Street, at which he was appointed on the 19th April, 1732, and which it is stated was attended by many "persons of Quality, about 400 brethren," a quaint juxtaposition of terms.

He was the 6th Viscount, having succeeded to the title on 25th June, 1717, the day following the historic date of the constitution of the first Grand Lodge. Belonging to a noted Roman Catholic family, he was debarred by the fact and his adherence to his faith, from taking his seat in the house of Lords, and died in April, 1767, to be succeeded by his son, Anthony, as 7th Viscount, who in the same year, whether in order to remove that bar or not, conformed to the faith of the established Church.

There is, of course, the record also but in more recent times, in the annals of the United Grand Lodge of the converse parallel of a Grand Master embracing the Roman Catholic faith and deciding as the result to relinquish his office, it being that of George, Earl de Grey and Ripon, who had been installed on 14th May, 1870, in succession to the Earl of Zetland, K.G., who after 26 years in office had decided to retire and died two years later.

In further biographical details he records of Lord Petre, that "he was a Catholic, but held his religious faith without bigotry, and by his liberality and worth, won the esteem of all parties. He was generally regarded as the head of the Catholic body in this country, and therefore his continuing to preside for five years over a branch of the Society against which the thunders of the Vatican had

value as the sole instance, perhaps, of a Grand Master of England paying a visit to a foreign land, when he was the object of a great fraternal reception by the Freemasons of the United States while engaged on a mission of peace across the Atlantic.

Yet on 22nd September, 1874, his letter of resignation as Grand Master was read to Grand Lodge, stating that he had embraced the Roman Catholic faith.

As according to the constitution, the office then devolved upon the Prince of Wales, as Past Grand Master, a deputation was sent to him and to the great joy of the Craft, as also it was to prove an immeasurable advantage and greatly enhance the Craft's prestige, the Royal Prince, who was to rule over its destinies for the next 27 years, accepted the office in which he was installed at a memorable meeting at the Royal Albert Hall on 28th April, 1875, and which he only relinquished upon ascending the Throne in 1901 as King Edward VII.

—London Masonic Chronicle

## All Sorts

"So your son got his B.A. and M. A.?"

"Yes, indeed, but his PA still supports him."

A woman who was living in a hotel at San Francisco employed a Chinese boy. She said, "What's your name?"

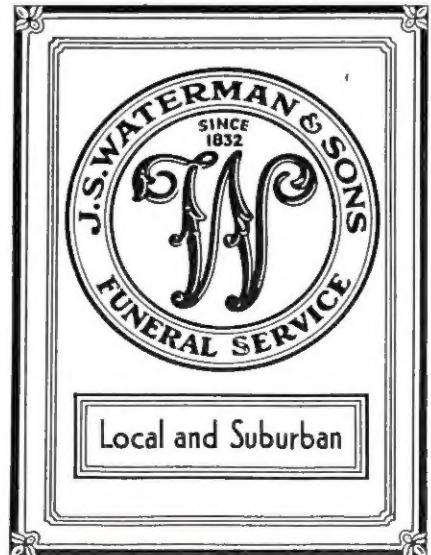
"Fu Yu Tsin Mei," he replied.

Your name is too long: I'll call you John."

The Chinese boy looked surprised. "What's your name?" he asked.

"Mrs. Elmer Edward MacDonald."

"Your name too long; I call you Charlie."



#### "LOGICAL" CONCLUSION

A brief filed in the Florida Supreme Court contained a new definition of the word "logical", given by a witness:

Attorney (to witness)—"Did you know the defendant?"

Witness—"I had a logical acquaintance."

Attorney—"What do you mean, a logical acquaintance?"

Witness—"We both belong to the same lodge."

#### QUIETLY

Wife—Did you get any applause?

Actor—Yes. It sounded like a caterpillar, wearing rubber shoes, crawling over a Persian rug.

"Your wife used to be so nervous. Now she's as calm and cool as a cucumber. What cured her?"

"The doctor. He just told her that her kind of nervousness was the natural result of advancing age."

#### ODE TO A TOPER

There was an old toper named Sidney Who drank till he ruined a kidney.

It shriveled and shrank

As he sat there and drank,  
But he died in good spirits, didney?

#### NO COMPANY

Mistress—Look here, Mary. This chair is covered with dust.

Mary—Yes, ma'am. I reckon nobody has sat in it lately.

#### FRANK

Doctor—I don't like the looks of your husband.

Wife—I don't either, but he is good to the children.

Conductor: "How old is that boy?"  
Mother: "He'll be five in May."

Conductor: "He looks older than that."

Mother: "Can I help it if he worries?"

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